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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVII. THURSDAY, MARCH 2, 1911. NUMBER 1.

"LEST WE FORGET"

To Any UNITY Reader:

Dear Friend: With this issue UNITY enters upon its thirty-third year of life. Do you remember that four years ago, in an editorial entitled "UNITY'S Thirtieth Year," you were asked to join in some fitting memorial of the small triumph which had kept UNITY alive for thirty years? I then wrote:

"Whether one year from now we come to a graceful obituary or a cheerful prospectus will depend on the outcome of this year's activities."

During the summer following, an extended correspondence resulted in a pamphlet of sixteen pages, privately printed, not for publication, issued September 19, 1907, entitled "UNITY'S Thirtieth Anniversary." This pamphlet contained nearly one hundred communications from friends. At the beginning of the next half-year, in UNITY of September 5, we printed an editorial entitled "Concerning Endowments," and in UNITY of February 6 was an editorial entitled "The Thirtieth Regiment," in which was set forth the scheme of a memorial endowment of $30,000, $1,000 for each year of struggle. In that issue the editorial of March 7 was reprinted and a report from the Subsidy Committee which had kept UNITY going since 1893 was given. From time to time some reports have been made of the growth of this fund in UNITY, but from a feeling of delicacy akin to that which belongs to family matters most of the correspondence has been private.

Now that we have come to our thirty-third birthday, this reminder seems to be due to the friends who have shown such sympathy and practiced such self-denial in the interests of the fund. At the present time the subscription list shows a total of $4,144.50, $3,306.50 of which is paid in and is earning money in the bank. The $838 pledged but unpaid, as well as the funds advanced by confident friends, are not available, according to the conditions stated, until the full sum of $30,000 is raised. This fund has been subscribed by about two hundred individuals. My dream was that through its thirty years UNITY has made a thousand friends who as a love offering to the past and a faith pledge for the future would give it the average of a dollar for each year of its life. Two hundred out of the thousand have reported and, as the letters in my files would show, a large number of them have been those to whom the fund meant conscious sacrifice. Surely all those who believe in the value of ideas and the power of a free faith are not confined to those who are poor in purse, the aged, the superannuated, and those who live in obscure corners of the world. Perhaps those who have bank accounts and whose money beneficences are denoted by checks have been waiting until the dream assumed more business-like proportions.

The list of the present contributors has been reduplicated. Copies of the same and of the private pamphlet of 1907 will be sent on request to any friend.

Was my dream only a dream? Through the sustained generosity of the friends near at hand, the life of UNITY is assured for two more years, when again the last five year pledges will come to an end. Are there not enough readers of UNITY who will, during the next two years, prepare for the completion of this fund to be entrusted to the Abraham Lincoln Centre, an incorporated body now holding in trust $300,000 worth of property, nearly $100,000 of which is in vested funds. Some may still hesitate on the theory that UNITY is a bantling that will not live, but the ideas which UNITY stands for are enduring and the cause of the wider fellowship a perennial one. The fund will be forever dedicated to the propagation of these ideas and the extension of this cause.. It will work when the donors, the Editors, and UNITY itself shall have joined the innumerable host.

There are some friends, I hope, who can love this cause in terms of four or five figures, some in three figures, some in two, some in cents. All are equally entitled to a place among those from whom I still hope to hear.

Once more, on the eve of my departure for my March outing in the lecture field of the South, I lay aside the thin editorial mask and bid in the first person singular, a happy new year to UNITY and send grateful thanks to those who have permitted me to work with them in this high cause so long. I believe that UNITY has a work yet to do, and as long as power is given me I pledge myself to its support and continuation.

The roll of the UNITY Regiment is still open!

Fraternally yours,

Jenkin Lloyd Jones

"Come," "Go," "Stand," represent the threefold message of the pulpit, as interpreted by the *Congregationalist* of Feb. 25. These represent what it calls "the supreme appeal, inspiration and confidence of Christian faith." The case is well stated, but the list is not quite complete. We beg to suggest at least one more word—"Search." "Seek ye first," and "Why of yourselves judge ye not what is right?" Investigation is not generally classed among the Christian virtues, but the "growth in grace" of the Pauline appeal is impossible without search, the spirit of study, the devout mind as well as the devout heart. The seeker after truth as well as the dispenser of love is he who truly follows in the footsteps of the Nazarene and realizes the rounded ideals of the son of God.

Much has been said and felt by the friendly as well as by the hostile white man concerning the purchas-

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ability of the black vote in Chicago, and we are sorry to admit that there has been too much ground in the past for this criticism. It is reassuring to know that leading representatives of the colored race have taken an active part in the movement to make Professor Charles E. Merriam, of the University of Chicago, Mayor of the city. Large and enthusiastic meetings in colored churches and other places frequented by colored voters were held in the interest of Professor Merriam's candidacy, at which colored and white speakers have urged his claim, chief of which is that he is the efficient enemy of graft, a gentleman of academic and ethical independence of machine and machine politics. Here, as elsewhere, the plain truth is that the white race holds no monopoly on honest citizenship and is not immune to political rascality. When there are no vote buyers among the white men in power, there will be no vote sellers among the poor black people under the wheels. The disgrace of selling a vote is always less than the disgrace of buying votes. Who are the men who have been buying colored votes in Chicago? Go find them in places of honor and responsibility to which white men have exalted them.

Now that the Panama Exposition is fixed for San Francisco, a special interest gathers around the exhibits of the non-tangible things that will there be offered. The new board should take seriously to heart the lesson of the Columbian Exposition in Chicago; the Court of Honor with its splendid architectural display, the great halls crowded with the brilliant achievements in the mechanical and fine arts have already become a vague dream. They abide only in the memory and touch the lives of those only who came in immediate contact with them, but the great congresses, particularly the high Parliament of Religion held on the Lake front, are still potent in thousands of lives who did not see or hear, but who are still reading and, what is better, thinking on lines inspired by those gatherings. San Francisco is the front door of the American Continent to the Oriental world. The non-Christian religions have something to say that is valuable to the Christian world, and America has something valuable to give to Asia. The Parliament of Religions of 1893 can be duplicated and should be, on a scale as extensive and with a program more deliberate and better balanced than that at Chicago. San Francisco should profit by the experience of Chicago, and the work should be taken up on the shores of the Pacific where it was left unfinished on the shores of Lake Michigan in 1893.

No "modern improvement" has been more decried than the "city flat." The apartment house, notwithstanding denunciations and ridicule, has increasingly appealed to the real estate man. It seems to have become a necessity of modern urban life. So it is a relief to the ethical sense to find L. M. Smith, an energetic real estate man in the neighborhood of Lincoln Centre, coming to the rescue of the city flat before the Chicago Real Estate Board. The economic advantages of the flat are obvious. We are glad to have this expert testify to its ethical value. This is Mr. Smith's testimonial as reported in a daily paper:

> "We are face to face with a new order of things domestic. Flat life is here and still coming. It demands a progressive and intelligent way of leasing. Whether it is an agency in the development of higher civilization or a factor in the evolution of human progress I do not know, but I do know through my observation and experience that there is not one personal quarrel where there used to be two; while on the other hand, flats have increased more than ten to one.
>
> "I think it safe to say that flats have brought about in less than two decades, through assimilation of new ideas by personal contact with tenants, more radical liberations from narrow and vicious opinions, intolerant religious and political differences and racial prejudices, with emphasis on the latter, than has ever come to mankind from any source in the same length of time."

While approving of the city flat, Mr. Smith, with equal clearness, denounces the institution of "moving day." Why should leases be made out in the cities only to the first of May or the first of October, making these days a terror to expressmen, a perplexity and a confusion both to tenant and landlord? Why not make out all leases to expire one year from date, or, better yet, when possible, three or five years from date? Such an innovation would soon dissipate the horrors of moving day and restore May Day again to its vernal beauty and inspiration. If the "flat" has come to stay, then let it become a home indeed. Why should not individuals have realty holdings measured on the horizontal as well as on the vertical?

An exhibit of his pictures at the Thurber Galleries in Chicago has just been made by Henry O. Tanner, the accomplished artist whose work has received the highest commendation from the critics in both continents. That he is a great artist all agree; that he is the greatest artist now living some competent judges assert. Mr. Tanner's favorite themes are scriptural. Among those exhibited in Chicago that attracted much attention are the paintings of the "Holy Family," "Mary and Elizabeth," "Christ Walking on the Sea," "Christ Learning to Ride," "Hills Near Jerusalem," "The Hiding of Moses," "A Lady of Jerusalem," and among the smaller ones was a striking portrait of a Jew and several bits of Jerusalem landscape. All these themes were handled with an originality that was refreshing. The shadowy Christ on the water, and the affectionate lad leaning upon the mother who gives him his reading lesson, stand out in the memory. We are glad to know that five or six of these notable paintings are to stay in Chicago, and that Mr. Tanner will return to his work in Paris and to his

elegant suburban home with his accomplished French wife and beautiful children, who are suspected of having served as models in some of these pictures, greatly encouraged. Mr. Tanner is a gentleman of refined manners and shrinking spirit, and this is all that need be told in order to fix his place in the social as well as in the art world. But to the confusion of the clannish and the dismay of the would-be representatives of the superior race, it must be said that Henry O. Tanner is the son of the beloved Bishop Tanner, of the African Methodist Episcopal Church of the United States. In both the father and the son is the race prejudice rebuked and the white man's arrogance abashed. As long as there can be no color line in commerce, science, art and piety, the attempt to establish such lines in the social and political world grows more and more hopeless. In all the profound estimates of humanity the race lines are superficial and the dread of contact with inferior races is justified only in the degrading effect upon the lives of those who are affeced by the theory. It is the "superior" race that is always demoralized by its contact with the alleged inferior race, and it is the theory of inferiority, not the inferiority, even though it should exist, that corrupts the morals of the arrogant race, as the gruesome history of the British soldier in India and the American soldier in the Philippines has sadly proved.

The following letter tells its own story. We print it not only for the appreciation it shows of UNITY, but also that the generous heart may perhaps reach the open mind and the open soul. Any one wishing to avail himself of the kind offer of this subscriber will find the address by writing to UNITY office:

"I cannot say how many years I have subscribed for and read Unity, satisfactory, hope-inspiring little sheet in all that time. Now with eighty-five years, plus months, of life behind me, I am warned to use well my time remnant. Can I do aught with all these papers? I believe they are all saved. You may say they ought to have been given to the needy long ago. Perhaps so, but they were not. They will go to the paper mill or into the flames when my care for them ends, probably. The pity of it! The thought comes to me that you might know of hungry souls in regions unknown to me who would pay the freight on the barrel or box containing these, that they or their neighbor might be enriched spiritually and intellectually thereby. How may it be?"

The militant Roosevelt has made another cyclonic visit to Chicago. His invasion at this time was ostensibly to deliver the Union League address on Washington's Birthday, the traditions of which are high. On these occasions this club aims to secure most notable men to speak the deliberate word concerning the highest patriotism and the most lasting civilization. Commanding speakers from both sides of the Atlantic have been heard on these occasions. The ex-president, as is his wont, espoused a lot of righteous causes, but, as usual, with questionable spirit, and with a manner so vehement that it becomes transient. Lauding peace he breathed war, appealing to reason he incited passion. He was for peace with a doubled fist, and he still hopes to pacify the world with a Big Stick. His advocacy of the fortification of the Panama Canal was emphatic. UNITY has ever rejoiced in the good and brave contributions of Mr. Roosevelt to cleaner politics and higher patriotism, but it has also always deplored the deposit of savagery that it detects in his vehemence. It is a question when he leaves a city after such a hurricane of enthusiasm, whether he has not left behind him a devastation of moral ideals rather than a purification of the municipal atmosphere. The most questionable role in which he appeared during his last visit was that of one of the vice-presidents of the National Boy Scout movement. If the newspapers are to be trusted, thousands of boys in uniforms were made wild with his militant appeals to the heroic in their nature. The newspapers showed catching pictures of long lines of uniformed boys headed by brass bands and banners, and each boy carried a pike, which, though made of pine and painted white, was painfully suggestive of a militarism with which the average boy is unfortunately already surcharged. We know that the Boy Scouts organization makes much of woodcraft and civic and physical development; we know also that many good people who are enlisted in the "war against war" believe that these human and humanizing activities will more than counteract the martial spirit which they deplore, but UNITY persists in its anxiety lest the thing that catches the boy may not be the thing the boy most needs. We like better that other picture in the same daily paper which displayed the boys with pikes, the picture which showed the Junior Civic League boys and girls of the Park Manor public school, whose membership is confined to the eighth grade. This phalanx was marching forth for their Friday afternoon campaign, having armed themselves at the school arsenal with the artillery of rakes, brooms and hoes, the campaign of the day having already been mapped out in carefully prepared charts of the districts. We know that this column looks stupid compared with the other, we know that it is assumed that their business is prosaic, unpoetic, dull, wearisome, but so is life until it is touched with the Tolstoyan spirit of service and sacrifice. We believe that in the long run boys and girls are more vulnerable to the persuasions of Lyof Tolstoy than they are to the military inspirations of Theodore Roosevelt.

THE GRAY NORNS

What do you bring in your sacks, Gray Girls?
"Sea-sand and sorrow."
What is that mist that behind you whirls?
"The souls of to-morrow."

What are those shapes on the windy coasts?
"The dead souls going."
And what are those loads on the backs of the ghosts?
"The seed of their sowing!"

—*Edwin Markham in The Vedenta Magazine*

THE PULPIT

Unitarian Hymn Writers

II

John White Chadwick and William Channing Gannett

BY HENRY WILDER FOOTE

[This article is one of a series on American hymnody which is being published in the *Unitarian Advance*. It is here reprinted by permission.]

The year 1840 was remarkable in the annals of Unitarian hymnody for the birth of three men who have contributed more to it than any others since Samuel Longfellow and Samuel Johnson. The hymns of Rev. Frederic Lucian Hosmer,—the greatest of the three,—were discussed in the October number of *The Unitarian Advance*. But Rev. William Channing Gannett and the late John White Chadwick have also made precious, if less rich and extensive, contributions to our hymn-books. All three were graduates of the Harvard Divinity School, in different years, though they were of the same age; Chadwick graduating in '64, Mr. Gannett in '68, Mr. Hosmer in '69. John White Chadwick went a few months after graduation to the Second Unitarian Church of Brooklyn, where he spent the remainder of his life, dying in December, 1904, but ten days before the 40th anniversary of his ordination. In the days when he was at the Divinity School there prevailed the laudable custom of asking the students to write hymns for their own Visitation Day, or graduation exercises. Doubtless very many poor hymns were produced, but also from time to time a really good one appeared, and it is interesting to find how great is the debt owed by modern hymn-books to these occasions. Chadwick wrote the hymn for the graduation of the class of '64, and it has found its way into common use,

Eternal ruler of the ceaseless round
  Of circling planets singing on their way;
Guide of the nations from the night profound
  Into the glory of the perfect day;
Rule in our hearts, that we may ever be
Guided and strengthened, and upheld by thee.

All through his life he was a writer of prose and verse, and in his poetry are to be found a round dozen hymns. Probably the best known of all is his lovely song,

It singeth low in every heart.

He intended that it should be sung to the tune of Auld Lang Syne, counting that worthy of more dignified words than the traditional ones, and one sometimes still finds it set to that tune. But he wrote better than he knew, words too noble and uplifting to be worthily set to the folksong with its associations with convivial occasions. The hymn cannot be sung to that tune in church without serious injury to the worshipful spirit of a congregation,—and it need never be set thus, for there is a fine hymn-tune which suits it admirably, Ward's "Materna," To that setting it is full of uplift and inspiration.

It singeth low in every heart,
  We hear it each and all,—
A song of those who answer not,
  However we may call;
They throng the silence of the breast,
  We see them as of yore,—
The kind, the brave, the true, the sweet,
  Who walk with us no more.

'Tis hard to take the burden up,
  When these have laid it down;
They brightened all the joy of life,
  They softened every frown;
But, oh! 'tis good to think of them
  When we are troubled sore;
Thanks be to God that such have been,
  Though they are here no more!

More homelike seems the vast unknown,
  Since they have entered there;
To follow them were not so hard,
  Wherever they may fare;
They cannot be where God is not,
  On any sea or shore;
Whate'er betides, thy love abides,
  Our God, forevermore.

Another of his hymns written the year after he left the Divinity School, is the beautiful one beginning,

O Love Divine, of all that is
  The sweetest still and best;—

It is a "song of trust," akin in spirit to the trustful hymns of Whittier and of Mr. Hosmer, with a verse about prayer which is the liberal's phrasing of Montgomery's famous verse,

Prayer is the soul's sincere desire,
  Uttered or unexpressed,
The motion of a hidden fire,
  That trembles in the breast.

Chadwick sings,

I do not pray because I would,
  I pray because I must;
There is no meaning in my prayer
  But thankfulness and trust;
And thou wilt hear the thought I mean,
  And not the words I say;
Wilt hear the thanks among the words
  That only seem to pray.

Still more akin to Whittier in style and spirit are Chadwick's less familiar verses beginning,

Thy seamless robe conceals Thee not,

But for his signature it might easily pass as a selection from Whittier's "Eternal Goodness," or "Our Master." In Chadwick's song the "seamless robe" is the world of nature about us, "the living garment of God, which reveals him to the wise, but hides him from the foolish." The glory of God irradiates the veil behind which the divine Presence moves.

Thy seamless robe conceals Thee not,
From earnest hearts and true;
The glory of Thy perfectness
Shines all its texture through.

And on its flowing hem we read,
As Thou dost linger near,
The message of a love more deep
Than any depth of fear.

And so no more our hearts shall plead
For miracle or sign;
Thy order and Thy faithfulness
Are all in all divine.

These are Thy revelations vast
From earliest days of yore;
These are our confidence and peace;
We cannot ask for more.

Later Chadwick struck something of the note which is conspicuous in Mr. Gannett's hymns, and, once at least, phrased in a hymn the evolutionary conception of religion. It is interesting to observe the gleam of these earliest sparks, as the poetic steel first strikes the flint of the doctrine of evolution. Except for the

verses of Chadwick and of Mr. Gannett this new vein of thought, so rich in fresh possibilities of religious inspiration, has hardly been touched. Though the hymnology of this century ought to produce many finer expressions of this idea Chadwick's hymn is well worth noting as one of the earliest attempts to adapt the theme to worshipping tongues.

Thou whose spirit dwells in all,
Primal source of life and mind;
In the clod as in the soul,
Ever full and unconfined!

. . . . . .

Thine the atom's faintest thrill;
Thine the humblest creature's breath;
Prophet-soul in every kind,
Yearning still through life and death;

Yearning for the crowning race,
Man, in whom at last is told
Every secret strange and sweet
From the farthest days of old.

Secrets, too, of things to be
In the cycles on before;
Love that stronger is than death,
Life with Thee, forevermore.

Finally there is the noble hymn which he wrote for the twenty-fifth anniversary of his installation. It sums up with exquisite feeling the blessings of the years that are past, the tender love of the Providence who through all change is unchanging.

O Thou, whose perfect goodness crowns
With peace and joy this sacred day,
Our hearts are glad for all the years
Thy love has kept us in thy way.

For common tasks of help and cheer,
For quiet hours of thought and prayer,
For moments when we seemed to feel
The breath of a diviner air;

For mutual love and trust that keep
Unchanged through all the changing time;
For friends within the veil who thrill
Our spirits with a hope sublime:—

For this, and more than words can say,
We praise and bless thy holy name,
Come life or death, enough to know
That thou art evermore the same!

Mr. Gannett, whose longest pastorates have been at St. Paul and at Rochester, has also written about a dozen hymns, of which several are sure of a lasting place. And he also is recognized with gratitude by many congregations, especially in the West, as an editor, with Mr. Hosmer and Rev. James Vila Blake, of Unity Hymns and Chorals, published 30 years ago, and soon to reappear from the press, renovated and brought up to date by Mr. Hosmer and Mr. Gannett. Two of Mr. Gannett's most striking hymns were written in 1873, about the same time, and evidently flowed from the same vein of inspiration. Better than any other hymns which have yet appeared they express the modern sense of the divine immanent in nature. They are the poetical expression of an evolutionist, almost as distinctly as is Professor Carruth's,

A fire-mist and a planet.

The first of them, "Consider the lilies how they grow," is probably the most widely known of all Mr. Gannett's hymns, and, so far as this writer knows, it is the earliest expression in hymnody of the evolutionary conception of the universe, antedating both Chadwick's hymn quoted above, and Mr. Gannett's own still finer treatment of the same theme, considered below:

He hides within the lily
A strong and tender care,
That wins the earth-born atoms
To glory of the air;
He weaves the shining garments
Unceasingly and still,
Along the quiet waters,
In niches of the hill.

We linger at the vigil
With him, who bent the knee
To watch the old-time lilies
In distant Galilee;
And still the worship deepens,
And quickens into new,
As brightening down the ages
God's secret thrilleth through.

O Toiler of the lily,
Thy touch is in the Man!
No leaf that dawns to petal
But hints the angel-plan.
The flower-horizons open!
The blossom vaster shows!
We hear thy wide worlds echo,—
See how the lily grows!

Shy yearnings of the savage,
Unfolding thought by thought,
To holy lives are lifted,
To visions fair are wrought;
The races rise and cluster,
And evils fade and fall,
Till chaos blooms to beauty,
Thy purpose crowning all!

The second of these hymns of 1873 is his fine

The Lord is in his holy Place,—

—beautiful phrasing of the divine life incarnate in nature and in man. But it is less suited to the average congregation, which is liable to puzzle over the line,

Shekinah of the snowflake,—

and to wonder what "Shekinah" means.

No such criticism can be brought against the splendid hymn which Mr. Gannett wrote in 1893, under the inspiration of the Parliament of Religion, to be sung to Dyke's noble tune Nicæa. In the writer's opinion this is Mr. Gannett's finest hymn. Certainly it is more expressive of the religion of the modern man than is Heber's famous hymn inspired by the fourth chapter of Revelation and written for Trinity Sunday,—

Holy, holy, holy, Lord God Almighty,

for which Dykes composed the tune which has carried it far and wide. Even in the modified version of this hymn, as usually sung by Unitarians, one is tempted to ask how much real meaning the imagery of Christian mythology has for today. The saints "casting down their golden crowns around the glassy sea," and the cherubim and seraphim are echoes of ancient belief rather than vital figures in the religion of the 20th century. The power of Mr. Gannett's hymns lies in the fact that in finely wrought forms of real lyrical beauty he has expressed the living beliefs of our own time. It is the God Immanent whom he worships, the God who is working out his will through the great evolutionary processes. Observe with what skill the thought is developed in his finest hymn. In the first verse morning and night, suns and worlds praise the Creator; then the generations of living things; then the "groping nations" of men, seeking after the divine light; and finally comes the splendid

consummation of the soul's conviction that nothing can separate it from the Eternal Love. Mr. Gannett has within a few years revised this hymn, and it is given here as he now authorizes it:

Bring, O Morn, thy music! Night, thy stars and silence!
Oceans, laugh the rapture to the storm-winds coursing free!
Suns and worlds are singing, Thou art our Creator,
Who wert, and art, and evermore shalt be!

Life and Death, thy creatures, praise thee, Mighty Giver!
Praise and prayer are rising in thy beast and bird and tree;
Lo! they praise aand vanish, vanish at thy bidding,—
Who wert, and art, and evermore shalt be!

Light us! lead us! love us! cry thy groping nations,
Pleading in the thousand tongues, but naming only thee,
Weaving blindly out thy holy, happy purpose,—
Who wert, and art, and evermore shalt be!

Life nor Death can part us, O thou Love Eternal,
Shepherd of the wandering star and souls that wayward flee!
Homeward draws the spirit to thy Spirit yearning,
Who wert, and art, and evermore shalt be!

These are Mr. Gannett's most notable hymns. They are now finding recognition outside our own body, though slowly, because of their modernity of thought and their poetical phrasings. They are too far removed from the sentimental doggerel produced by conventional piety to become speedily popular. But they can hardly fail to win an honored place in American hymnody, as the modern theology wins its way and seeks to express itself in forms of lyrical beauty. Inevitably the coming faith will learn to sing these songs with grateful appreciation.

Another hymn by Mr. Gannett which is finding its way into the books is his "Year of the Lord," a song of praise in winter for all the blessings of the year. It is less unusual than the hymns already quoted, but its freshness is well shown in this verse:

Praise him for his summer rain,
Feeding day and night the grain;
Praise him for his tiny seed,
Holding all his world shall need;
Praise him for his garden root,
Meadow grass and orchard fruit;
Praise for hills and valleys broad,
Each the table of the Lord!

Other poems of Mr. Gannett's have appeared in the hymn-books, but for the most part they belong rather to private devotion than to public worship. This, for instance, is true of his quaint, delightful verses:

I hear it often in the dark,
I hear it in the light,—
Where is the voice that calls to me
With such a quiet might?

Even the stanzas sometimes culled from this poem, beginning,

O God within, so close to me,

are hardly suited to congregational use; they belong too markedly to individual experience. Yet they are full of charm and beauty.

Thy heaven is mine,—my very soul!
Thy words are sweet and strong;
They fill my inward silences
With music and with song.

They send me challenges to right,
And loud rebuke my ill;
They ring my bells of victory,
They breathe my "Peace, be still!"

Truly our liberal churches may well be grateful for these two singers of the modern faith, who with Mr. Hosmer, have so nobly carried on the traditions of our earlier hymnody. So long as we shall continue to produce hymns like these we shall hold a worthy place in the religious life of America.

The Progressive Friends of Longwood

[This paper was written by Elizabeth Lloyd several years ago, before the Longwood Friends celebrated their fiftieth anniversary. The annual meeting is held the first Sixth-day and Seventh-day in Sixth month, with a meeting for worship on the succeeding First-day.)—From the Friends' Intelligencer.]

In the southern part of Chester county, Pennsylvania, stands a neat frame meeting-house, surrounded by a large grove of beautiful trees. It is a mile from the nearest village or post-office, and almost two miles from a railroad. Yet in this house there has been held annually, for nearly fifty years, a conference of three or four days' duration, for the discussion of the most advanced reform measures, beginning with the movement for the abolition of chattel slavery in America. A few miles to the south lay Mason and Dixon's Line; slaves were continually escaping over the border and seeking havens of refuge, and no Friend worthy of the name could refuse to shelter these fugitives and help them on their northward way. Thus it came to pass that several well-defined routes of the Underground Railroad traversed Chester and Lancaster counties, most of whose stations were in the houses (or barns) of Friends.

When the American Anti-slavery Society was organized in 1833, several Friends who were in sympathy with its object departed from their custom of seclusion and attended its meetings. Being thus brought into close contact with Christians of other denominations, they discovered that all ministers who received a compensation for preaching were not "hirelings," and that a field of labor was opened before them in which the children of God, sinking all minor differences, were called to unite their forces for the preservation of human liberty. A branch of this Society was organized in Kennett Square; for a time the Friends' meeting-house was opened for anti-slavery meetings; and here Charles C. Burleigh, one of the keenest logicians that America has ever produced, made his first anti-slavery speech. Not satisfied with belonging to an independent organization, the Friends who opposed slavery were continually introducing the subject into the meetings for business, in the hope that the meeting, as a body, would make an appeal for immediate and universal emancipation. This was a constant cause of discord and the discussions that arose were not altogether Friendly in character. Such was the state of affairs when Stephen S. Foster appeared on the scene in the spring of 1845.

This zealous abolition worker had discovered that pro-slavery people would not attend anti-slavery meetings, and that in order to convert them he must go where they were, so he went into the churches of various denominations and demanded a hearing. Sometimes the people listened to him, but often he was unceremoniously ejected, and in some instances he had been stoned and even imprisoned. His salient characteristics are happily set forth in these humorous lines by Lowell:

"Hard by, as calm as summer even,
Smiles the reviled and pelted Stephen,
Who studied mineralogy,

Not with soft book upon the knee,
But learned the properties of stones
By contact sharp of flesh and bones,
And made the *experimentum crucis*
With his own body's vital juices;
A man with caoutchouc endurance,
A perfect gem for life insurance;
A kind of maddened John the Baptist,
To whom the hardest word comes aptest;
Who, struck by stone or brick ill-starred,
Hurls back an epithet as hard,
Which, deadlier than stone or brick,
Has a propensity to stick."

It was known in the neighborhood that this disturber of the peace for the sake of righteousness was the guest of Isaac and Dinah Mendenhall, and that they expected to take him with them to Western Quarterly Meeting, at London Grove, of which Kennett Monthly Meeting is a branch. This is held in the largest country meeting-house in Pennsylvania, and in those days there were sometimes a thousand people in attendance at the spring meeting. What happened on this occasion was related by a venerable Friend when past his eightieth year, substantially as follows:

"We knew Stephen was going to be there, and we felt pretty sure the spirit would move him to speak; if it did we realized that there would be trouble. We had heard of his being carried out of one meeting-house and we didn't propose that this should happen at London Grove. I don't say that what we did was exactly right or Friendly, but young folks are sometimes lacking in discretion. I was one of a dozen young men who went to meeting in good time and seated ourselves, as though it just happened so, near the main aisle well up toward the front, so that if there was any trouble Stephen would have a body-guard.

"When the first meeting was about half over he got up and said, 'I came to speak for the two and a half millions of our brethren who are in bondage, who have no one to speak for them'; before he could get any further a Friend in the gallery told him to sit down. He made two more attempts to speak, but there was so much confusion that he couldn't be heard, and in the midst of it somebody closed the partition between the men and women.

"As soon as it got a little quieter Stephen said, 'I see that I cannot get a hearing in this house; I would have been through by this time if you had not interrupted me. I will go outside and all who wish to hear what I have to say may follow.'

"He went out and took more than half of the men's meeting with him. The women got wind of what was going on and half of them came out too. Then Stephen stood upon the horseblock and said what was on his mind."

Doubtless many of those who went out at this time acted upon the impulse of the moment, while others were prompted by idle curiosity, but there were some who were deeply impressed by the solemn responsibility of the occasion. A woman Friend who was one of the last to leave the house and who afterward became one of the most earnest workers in the new organization, thus expresses her feelings:

"My sympathies were wholly with the radicals, but our family had grown up feeling that the Friends were 'a chosen people.' My ancestors on every side, for five, seven, and more generations had been devoted Friends, some of them even to a degree of persecution long ago; and when I faced the conditions there I realized that to go out of the house *then* meant a separation from this *elect people,* and it was akin to leaving one's very own family for conscience' sake. But directly came the thought, 'If I stay of what use will I be in the Society? If I go out *I will count as one more on the right side.*' This decided me, and I rose from my seat by the partition up stairs and quietly went down and out to where Foster was speaking."

After the meeting was over a number of the leaders held counsel together and appointed a conference in Marlboro meeting-house a week or two later, Marlboro being one of the four preparative meetings of which Kennett Monthly Meeting is composed. Several similar meetings were held during the summer, which are now spoken of as the "Marlboro Conferences," and in them were discussed slavery, free speech, a broader religion, temperance, and reform in general. The Friends and their sympathizers who attended these conferences, for several years held their meetings for worship in Marlboro meeting-house after the regular meeting for the day was over. Finally the conservative element bolted the doors against them, and after some assertion of their rights by forcing the doors and picking locks, they retired to a small house built for another purpose whose owner offered them its use. The little body of earnest thinkers thus organized felt the need of a freer interchange of ideas with liberal minds elsewhere, and in 1853 they issued a call for a general religious conference, with a view to the establishment of a yearly meeting in Pennsylvania, from which we quote the concluding paragraphs.

"The Society of Friends has been a theater of agitation for years, growing out of ecclesiastical domination on the one hand and the demand for practical righteousness on the other; a domination entirely at variance with the spirit of primitive Quakerism, seeking to suppress free thought, and to exclude from membership those whose lives are without blemish, whose example in word and deed is a burning and a shining light, and who are seeking to know and to do the will of God at whatever sacrifice; a domination which has been deemed so intolerable that in the states of New York, Ohio, and Michigan, Yearly Meetings have been formed. Two of these have taken the name of Congregational Friends, and two others that of Progressive Friends. They invite to membership 'all those who look to God as a universal Father and who regard as one brotherhood the whole family of man.'

"In view of facts like these, and believing there is an extensive preparation of mind for such a movement, we cordially invite, not only the members of the Society of Friends, but all those who feel the want of social and religious co-operation, and believe that a society may be formed recognizing the Progressive Element, which will divorce Religion from Technical Theology, to meet with us in General Conference at Friends' Meeting House,—'Old Kennett,'—in Chester County, Pennsylvania, on First-day, the 22nd of Fifth month, 1853, to deliberate upon such a plan of organization as may commend itself to the judgment of those assembled, and to take action upon such other subjects pertaining to human duty and welfare as may appear to demand the attention of the assembly."

This call was signed by thirty-eight men and twenty women,* most of whom were residents of Chester and the adjoining counties. It is worthy of

note that at least three women signed this document whose husbands' names do not appear, though they were in sympathy with the movement. The most eminent of the signers were Oliver Johnson and Robert Purvis. The former had drifted from the Orthodox Congregational Church in New England for the same reason that these Pennsylvania Quakers had cut loose from their moorings. He was the youngest of the twelve men who signed the constitution of the New England Anti-Slavery Society, in a "nigger school-house" in Boston in 1832; later on he was for many years editor of *The Anti-slavery Standard*. Robert Purvis was one of the original members of the American Anti-slavery Society. He was a Moor who had married an African woman and cast in his lot with the African race. Those who were privileged to know him will never forget the refinement of his manners, the dignity of his bearing, his eloquence as a speaker, and his genial wit in private conversation.

In response to the call several hundred people gathered in Old Kennett Friends' meeting-house, which is about four miles from Kennett Square, and the Society of Progressive Friends was organized. The name was chosen to indicate that the members retained their belief in the principles of Friends, "with the added conviction that religious opinions should keep pace with human intelligence." At this opening meeting letters of greeting and encouragement were read from Theodore Parker, Gerritt Smith, Cassius M. Clay, William Lloyd Garrison, Thomas Wentworth Higginson, and others. A resolution declaring for "equal brotherhood without regard to sex, color, or condition" was adopted, after an animated discussion participated in by Lucretia Mott and that remarkable colored woman, Sojourner Truth.

*This is the full list of the names appended to the call: Amos Preston, Jonathan Lamborn, Moses Pennock, Mary I. Pennock, Benjamin Pyle, Esther Hayes, Castner Hanway, Sumner Stebbins, Hannah Cox, Jesse Pennock, Hannah M. Darlington, Oliver Johnson, James Meredith, Sarah B. Dugdale, William Barnard, Joseph A. Dugdale, Ruth Dugdale, Eusebius Barnard, Isaac Meredith, Thamazine P. Meredith, Isaac Mendenhall, Dinah Mendenhall, Vincent Barnard, Benjamin Kent, Thomas Borton, Beulah Borton, Bartholomew Russell, Rebecca Russell, Ann Coates, James Fulton, Ann Fulton, Enoch S. Hannum, Enoch L. Taylor, Alice Eliza Hambleton, James Truman, Mary A. Truman, Simon Barnard, Sarah D. Barnard, James Painter, Rebecca L. Fussell, Ephraim Wilson, George Chapman, Richard Janney, Cyrus M. Burleigh, Robert Purvis, Harriet Purvis, Elijah F. Pennypacker, Jacob L. Paxson, Barclay Ivins, Fannie Schofield, Mahlon B. Linton, Thomas Garrett, Edward Webb, William Webb, Rowland Johnson, Henrietta Wolcott Johnson.

In 1854 the annual gathering assembled at the same place, but after the second day's deliberation the Friends that were not "progressive" locked the doors, and the session was concluded in a hall in the village of Hamorton, half a mile distant. During this session committees were appointed to investigate the causes of crime and the treatment of criminals, to study the relations of capital and labor, and to prepare a testimony concerning amusements.

It was now decided that the Progressive Friends must have a permanent abiding place to which they would have an undisputed title, and what more fitting spot could be chosen than a few acres of Longwood Farm, the home of John and Hannah Cox? These Friends were faithful conductors of the Underground Railroad and hospitable entertainers of visitors who came from a distance to attend the meetings. It was the fiftieth anniversary of their marriage that furnished the theme of Whittier's poem, "The Golden Wedding at Longwood." By the next spring a simple and comfortable house was built here, which was relieved from plainness by a picturesque and roomy porch. It would seat between three and four hundred people, and into it five hundred have more than once been packed. The railroad had not yet made a near approach and the only public conveyance was the stage coach; but most of those who attended the yearly gatherings came in their own carriages, some of them driving thirty and forty miles.

On Fifth month 19, 1855, Longwood Meeting-house was formally opened "for the use of Progressive Friends and for moral, scientific and literary purposes."

The dedicatory sermon was preached by Theodore Parker, at the mention of whose name the hearts of those who heard him still kindle, and the Hutchinson brothers, Judson, John and Asa, sang Longfellow's "Psalm of Life" and other selections. The work of securing freedom for the slave not being sufficient to engage all the energies of these people, a committee was appointed to investigate the wrongs of the Indians. Several other topics were discussed and testimony was adopted at this time which declared that "the use of tobacco is a filthy, dangerous and execrable custom."

In 1858 addresses were delivered by Samuel J. May and Moncure D. Conway. A committee was appointed to consider the limitation of the acquisition of property. The high ethical standard of the Progressive Friends is shown by the report of the Committee on Amusements, from which we quote two passages:

"Any form of amusement, the obvious tendency of which, even in the smallest degree, is to diminish the power of conscience, to corrupt the moral feelings, to inflame and bewilder the imagination, to becloud the reason, to free the passions from wholesome restraint, to diminish the reverence for justice and truth, to excite a spirit of emulation and revenge, to promote or foster the taste for intoxicating drinks or for tobacco in any of its forms, or to make us indifferent to the obligations and claims of our common humanity, ought not only to be scrupulously avoided but earnestly opposed.

"On one point we are fully agreed,—that theatres generally, as now conducted, ought not to receive the support of the friends of morality."

In 1857 William Lloyd Garrison, the great abolition leader whom all were anxious to see, was one of the orators of the occasion, and the house would not begin to hold the crowds that flocked to hear him. Overflow meetings were held out of doors and the speakers went from one audience to another. The subject of spiritualism, which was beginning to attract general attention, was discussed by Garrison, Lucretia Mott, and others, and the following testimony adopted: "We recommend it (spiritualism) to the individual investigation of each and every mind. That theory is alone admissible which will explain all the attendant phenomena and observed facts."

In 1858 Joseph A. Dugdale opened the meeting by reading selections from the Vedas, Confucius, Zend Avesta, Koran, and the Hebrew and Christian Scriptures. Large crowds were again in attendance, and Theodore Parker and Charles C. Burleigh were among the speakers. Testimonies were adopted against caste and land monopoly.

In 1859 Thomas Wentworth Higginson, who had denounced slavery from his pulpit in ringing terms, was the most distinguished guest. It was probably under his leadership that this declaration was adopted: "We know of no question too sacred for examination, nor in regard to which human reason should yield to human authority, however ancient or venerable." Spiritualism was again discussed and the following additional testimony adopted concerning it.: "To remove the terrors which superstition has thrown around death and immortality is a task worthy of the joint efforts of men and angels." Concerning capital and labor it was declared, "Every one who has not rendered himself criminally unworthy should be entitled to a fair share of sunlight, air, water, soil and all spontaneous growths." In regard to marriages this opinion was recorded: "We renounce the idea hitherto asserted by church and state, that man is born to command and woman to obey. Especially do we claim for her the supreme control of her own person, and utterly deny the right of any husband to force upon his wife the sacred duties of maternity against her will."

In 1860 the excitement of the coming presidential campaign was in the air and the discussions were animated. The following testimony was offered and deliberately considered: "We call upon the friends of freedom everywhere to be careful that they do not, by their votes or otherwise, countenance those who, whether as magistrates or citizens, would aid in enforcing the Fugitive Slave Law." It was felt by some that this was intended as a restriction upon those who contemplated supporting the Republican ticket, and the vote for its adoption stood 53 yeas, 23 nays.

The next year the war had begun, and for the only time in its history the annual gathering was omitted. In 1862 Garrison was again in attendance, and also Theodore Tilton, who was then in the height of his popularity. A memorial was sent to Abraham Lincoln urging the immediate abolition of slavery; and the following significant testimony was adopted concerning peace: "While we utterly condemn the rebellious course of the South, and recognize the constitutional obligations of the government to suppress it, we nevertheless feel that, so far from the present warlike state of the country disproving the validity or saving power of peace principles, we are the more confirmed in the conviction that it is solely their rejection which has involved our nation in the present conflict of blood, and that their adoption would forever render slavery and war impossible." It was probably at this time that Garrison first heard Anna E. Dickinson, the Philadelphia Quaker girl, whose eloquence so impressed him that he arranged a meeting for her in Music Hall, Boston, when she was scarcely out of her teens.

In 1864 there seems to have been a moral and spiritual feast, for among those participating in the discussions we note Garrison, Robert Purvis, Anna E. Dickinson, and the great English anti-slavery orator, George W. Thompson. The Hutchinson Family were also present, and sang, among other things, Whittier's hymn, beginning,

> "We wait beneath the furnace blast
> The pangs of transformation;
> Not painlessly doth God recast
> And mould anew the nation."

The next year was the occasion of a general thanksgiving, for the war was over and slavery had perished with it. Garrison, who was the presiding clerk, gave a graphic description of the raising of the flag over Fort Sumter, on which occasion he and George W. Thompson (who was also at this meeting) had been present by invitation of the Secretary of War. As he alluded to the honors that had been heaped upon him in the very cradle of secession, doubtless many of those who listened recalled the prophetic lines written on his prison cell in Baltimore in 1829:

> "Though beat, imprisoned, put to open shame,
> Time shall embalm and magnify thy name."

On examining the records of later years testimonies are found opposing sectarianism and caste, advocating dress reform, woman's suffrage, and sexual holiness, urging considerate treatment of hired men and women, suggesting more just methods of taxation, and recognizing the influence of heredity. Declarations concerning peace, equal suffrage and the prohibition of the liquor traffic have been made almost annually.

In 1867 the rights of children were set forth as follows: "They should be allowed to exercise their own judgment and to cherish and express their own opinions. They have a right to receive apologies from parents for wrongs done them, and to be governed by love, and not enslaved by force or dogmatism." In 1870 this opinion was recorded concerning the connection between church and state: "The declaration so often made that this is a Protestant country, and that its institutions rest upon the Bible as an authorized revelation of the Divine will and a perfect rule of human duty, is both historically and constitutionally false." In 1874 a resolution was adopted favoring the kindergarten, just one year after the endorsement of that form of child training by the National Educational Association at Elmira, New York.

Among those who have addressed the meetings, not already mentioned, we note Theodore Weld, Susan B. Anthony, Robert Collyer, Henry C. Wright, Lucy Stone, Bayard Taylor, William H. Channing, Mary A. Livermore, James Freeman Clarke, Joseph May, Samuel Longfellow, Antoinette Brown Blackwell, Edna D. Cheney, May Wright Sewall, Abby Morton Diaz, Mangasar Mangasarian, Hugh O. Pentecost, Terence V. Powderly, Isabella Beecher Hooker, Jenkin Lloyd Jones, Henry George, Carrie Chapman Catt, Anna H. Shaw, Charles F. Dole, and Charlotte Perkins Gilman.

For many years Frederick A. Hinckley, a Unitarian minister of Philadelphia, has been the presiding clerk and one of the most active members, always ready to fill the breach when there is any break in the program. William Lloyd Garrison the second was as highly esteemed at Longwood as his father was in its early days. He first attended the annual gathering in 1888, and was again the leading speaker in 1900, when he delivered an address entitled "Democracy's Insidious Foes." Later in the day he offered the following declaration of sentiments, which was fully discussed the next morning, and adopted with but two dissenting votes, the dissentients favoring an educational qualification for suffrage:

"*Resolved,* That we accept without reservation Abraham Lincoln's definition of democracy, 'a government of the people, by the people, and for the people,' consequently to draw the line of suffrage at race, sex, color, education, or property violates the saving principle of self-government.

"We protest against the repeal of the Fifteenth Amendment and the nullifying legislation of the Southern States.

"We desire also to register our conviction that for a republic to hold in subjection alien lands and races is wicked and suicidal."

At the meeting held in the first year of the twentieth century the Labor Question occupied a prominent place in the deliberations, and the following testimony concerning it was recorded: "We recognize that to understand the Labor question involves a study of sociology, and especially the economic processes of society: that when properly understood we shall see labor to be a natural social function,—the orderly expression of the Divine Spirit in the creative activities of humanity, in production and distribution, and the best way to improve labor conditions is to apply the full advantages of society to all its members, that each may fully and freely give his best service to the world."

Few practical efforts have been made in recent years by the Longwood Friends for the elevation of the colored people of Chester county. The negroes in a state of freedom are not nearly so interesting to these and other philanthropists as when they were held in slavery. Many who endeavor to be their helpers forget that their ancestors were African savages, and that for two hundred years family ties were discouraged among them, the rights of property ignored, and education forbidden. To convert these people into honorable and intelligent American citizens will require greater wisdom and more patience than were expended in overthrowing slavery.

The meetings at Longwood have been from the beginning entirely free to all who chose to attend. Every one present has a right to speak, to vote, or to introduce a testimony on any subject which he feels to be important. The only limits to discussion are a ten-minute rule, and the law of courtesy that no one shall speak twice on any subject while there are others that desire to be heard. Of course there have sometimes been cranks in attendance, but the restraint of self-controlled public opinion has been sufficient to keep these within reasonable bounds, and the meetings have been as remarkable for their harmony as for their earnestness.

The Friends who organized this movement belonged to the liberal branch of the Society in America, popularly called "Hicksite." There was no separation within the limits of Philadelphia Yearly Meeting except in Chester county, though Friends from other neighborhoods came to the Yearly Meeting at Longwood, while still retaining their membership in their own meetings. To maintain the annual gatherings a financial association was formed of about fifty members, who pledged themselves to make good any deficiency that might occur. Voluntary contributions are received to defray the expenses, and, contrary to the custom of Friends, a collection is taken up daily except in the religious meeting on First-day. Singing in the meetings was also a new departure. For several years after the Society of Progressive Friends was organized, a meeting for worship was held by them at Longwood on First-day mornings. Kennett Monthly Meeting disowned between twenty and thirty of its members for attending these meetings and absenting themselves from their own. About twenty years afterward, when all the Friends had become abolitionists, a member who had been most active in the disownment arose in one of the business meetings and said that he was about to leave the neighborhood, and that before he went he wished to see the meeting retract its action in regard to these Friends, for he now felt that it had disowned some of its best members. After a deliberate consideration of the subject, "under the anointing influence of Divine love," the meeting approved of this proposition, and a committee was appointed, as recorded in the minutes of Kennett Monthly Meeting, Third month 3rd, 1874, "to confer with any of the individuals that by minute of the monthly meeting were released or disowned on the charge of joining with others in forming another religious society distinct from us; so that all such persons and their children who may wish to be reunited to the Society will be gladly received by us on their simple expression of such a desire." When one of those who was thus restored to membership was informed of the action of the meeting he was so overcome by emotion that the tears rolled down his cheeks.

So far as is known, this is the only instance in the history of the Society, of a member disowned by Friends being restored to membership without a formal request. The weekly meetings for worship at Longwood having been discontinued, nearly all of those who were still living accepted the olive branch offered by Kennett Monthly Meeting, and again became active members of a body that was no longer afraid of losing its spirituality by engaging in practical forms of philanthropic work.

Across the road from Longwood Meeting House is the beautiful cemetery in which many of those who signed the call for the meeting in 1853 are buried. In the center of these grounds is an enclosure which is of interest not only to Friends, but to all who delight to honor Pennsylvania's traveler, lecturer, novelist, and poet, Bayard Taylor. Beside him in this peaceful spot lie his father and mother, and the brother who lost his life in the great struggle for freedom. The stone that marks the last resting place of the young soldier bears an inscription by his poet brother, which brings tears to the eyes of those who lived through the Civil War and shared its sacrifices:

> "Youth, with surest promise crowned;
> Love, that held him fondly bound;
> Pride of soul, untaught to bow;
> Noble heart and fearless brow;
> Hand to help and will to bless;
> Old heroic tenderness;
> Richest life in brain and limb;
> All he gave; and we give him."

Over the grave of the poet is a Greek altar inscribed with his name and the words, "He, being dead, yet speaketh." It also bears these lines from his "Prince Deucalion," which are applicable not only to him whose body lies beneath, but also to the men and women of Longwood who have passed with him through the gates, and who, because they were ever reaching upward while on earth, are still growing in the life beyond.

> "For life, whose source not here began,
> Must fill the utmost sphere of man,
> And, so expanding, lifted be
> Along the line of God's decree,
> To find in endless growth all good—
> In endless toil, beatitude."

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THE FIELD

"The World is my Country, to do good is my Religion."

HOME ECONOMICS

Any scheme of agricultural extension commensurate with the needs of the times must give consideration to the problems of the home and the homemaker. The homes are the most important asset of the nation and the training afforded therein is calculated to determine our efficiency as a people. It is currently stated that there are between 600,000 and 1,000,000 preventable deaths in the United States each year. The loss in this direction even on a purely mercenary basis is something enormous, leaving out of consideration the useless heartburnings and bereavements. It is quite as fundamental that efforts be made to disseminate knowledge which will benefit the home as the farm. To this end every active extension department should have a well-organized division to give attention to home economics and sanitation in all its phases.

In view of the fact that the mosquito is commonly accredited with being a carrier of malaria, and that typhoid fever is largely the result of the free entrance of the fly into our houses; that there is indescribable suffering due to improperly prepared food and a disregard of ethics with regard to the dietary, no other arguments in favor of this line of work seem necessary. It has been shown over and over again that the preparation of food is really after all a science, and not something to be acquired in an accidental way. It is clear that it will be much more difficult to provide a satisfactory dietary in the home in the future than it has been in the past because of increasing prices. Yet there are many things which may be made to give variety to the food supply which are not now utilized because of the limited knowledge of those who preside over some of our homes. Extension teaching may be made the means of correcting many of these defects and giving a new impulse and direction to domestic science and art, raising it above the mere drudgery of existence by which it is now characterized.

It will be possible through extension teaching to illustrate how the country home may be supplied with city facilities and those conveniences the lack of which is offered as one of the principal reasons why the country is abandoned for the city. It is a notorious fact that hygiene and sanitation are matters but little understood in both the town and the open country. The neglect of sanitation is a constant menace to public health and reduces the potentiality of our workers very considerably. Since the use of disinfectants and the proper disposal of household waste are comparatively simple matters, why not call this knowledge in a sufficiently graphic form to the attention of those who preside over our homes, and secure their active cooperation in destroying many insidious forms of bacteria which if left unmolested may presently menace the health of the family? Those who have investigated the subject claim that we have cause to be alarmed over the high percentage of infant mortality, due to the use of bad milk and improper nursing. The future of the nation is based on the virility of the rising generation. Surely it is worth while to give some attention to the care of those who will presently constitute our bulwark of defense and our greatest national asset. This may be done by a discussion of the principles of nursing at the hundreds of meetings for women which may be easily arranged for in any state and which will be liberally patronized when once it becomes apparent that matters of fundamental concern to mothers are being discussed and elaborated.

Through the medium of the extension department a greater interest in the common schools may be aroused on the part of both men and women, and the courses of these institutions so modified as to give them a new power in serving the community. No more important work can be undertaken so long as the school continues to provide all the education received by 90 to 95 per cent of our children. I have unlimited faith in the mothers, and once they are aroused to the deficiencies of our present schools a new order of things will be established. The Federation of Women's Clubs in Georgia is proving an aggressive factor in relation to the development of extension work for women and the reorganization of our common schools.

In addition to the above, the social life of the home should be considered, the possibilities of community living and entertainment explained, and the purposes which the school and church may be made to serve as centers of life and inspiration emphasized. The people in the country are perfectly willing to accept advice and suggestions along any line which will prove of an instructive and helpful character, if they believe it is honestly offered by those capable of leadership. Sympathy is the keynote to success in working with both men and women, and the workers in extension departments must possess a large vision and an abundant supply of the milk of human kindness. They must not confuse sympathy with an effort to dictate, dominate over or patronize the public, or failure will attend their efforts. Good workers in this field are like "the pearl of great price," exceedingly hard to find. —*From Bulletin 231, Department of Agriculture, Wash.*

LAUREL LEAVES

Illustrated by Bertha E. Jaques, Bertha L. Corbett and Other Artists.

1. The New Year. Horatio N. Powers.
2. Nature's Ministries (To a shut-in). Evelyn H. Walker.
3. Many Dear Things of His Providence. W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl). Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternon of life). Evelyn H. Walker.
7. My Dead (For Consolation). F. L. Hosmer.
8. Flower Messengers (With a gift of flowers). Evelyn H. Walker.
9. Not by Appointment Do We Meet Delight and Joy. Gerald Massey.
10. Thy Birthday, Dear! Lilla T. Elder
11. Love Be True to Her. (A wish.)
12. For a Marriage Day. Gerald Massey.
13. A Rosary (For lovers or friends). Owen Innsley.
14. The Assurance of Things Not Seen (For Easter). Evelyn H. Walker.
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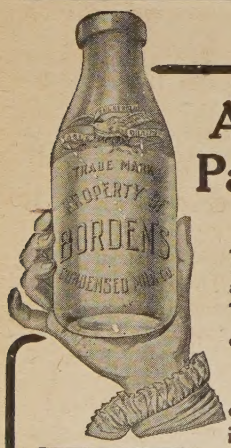

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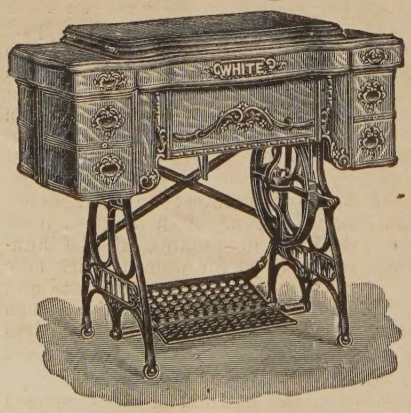
Our No. 35
Rolled Edge Automatic Lift White



A handsome, finely finished machine, furnished with Rolled Edge Renaissance design woodwork, in quarter-sawed golden oak, fitted with automatic lift, nickel plated hand-wheel, beautiful hanging center panel, three drawers at each end of table, ball bearings, and a complete set of the latest style steel attachments.

Repairs and Parts for All Machines.

Machines Taken in Exchange.

White Sewing Machine Company
GEO. E CAUGHEY, Manager.
TELEPHONE CENTRAL 480. 105 Wabash Avenue, Chicago